THEOSOPHY

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It is not the policy of self-preservation, not the welfare of one or another personality in its finite and physical form that will or can ever secure the desired object and screen the Society from the effects of the social "hurricane" to come; but only the weakening of the feeling of separateness in the units which compose its chief element. And such a weakening can only be achieved by a process of inner enlightenment.

—H. P. BLAVATSKY

CONTENTS

THE WORK OF THE ADEPTS 193
THE POWER OF MEMORY 201
THEOSOPHICAL GLEANINGS 202
LETTERS, QUESTIONS, COMMENT 210
ON THE LOOKOUT 213

THE THEOSOPHY COMPANY

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I *To form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color;*

II *The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and*

III *The investigation of the unexplained laws of Nature and the psychical powers latent in man.*

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Sow kindly acts and thou shalt reap their fruition. Inaction in a deed of mercy becomes an action in a deadly sin.

The Voice of the Silence

THEOSOPHY

VOLUME 65 MAY, 1977 NUMBER 7

THE WORK OF THE ADEPTS

IT is a truism for serious students of Theosophy that the larger meanings to be gained from the study of history can hardly be discovered without recognition of the fact that, throughout the course of human affairs, men perfected in their grasp of evolutionary processes and cyclic development play a guiding and sometimes decisive part in the progressive education of the human race. As one of their number wrote to a correspondent in the last century:

> There never was a time within or before the so-called historical period when our predecessors were not moulding events and "making history," the facts of which were subsequently and invariably distorted by historians to suit contemporary prejudices. Are you quite sure that the visible heroic figures in the successive dramas were not often but their puppets? We never pretended to be able to draw nations in the mass to this or that crisis in spite of the general drift of the world's cosmic relations. The cycles must run their rounds. Periods of mental and moral light and darkness succeed each other as day does night. The major and minor yugas must be accomplished according to the established order of things. And we, borne along the mighty tide, can only modify and direct some of its minor currents. (*Ocean of Theosophy*, p. 5.)

Such a statement opens up a large area for inquiry. What can we know concerning such "moulding" of events, and may the "minor currents" referred to be to some extent identified? Actually, the resources of Theosophical literature afford many

hints about this aspect of the work of the Adepts. We are told, for example, that beings of the high order of a Krishna periodically incarnate in the world to give a fresh and higher impulse to human development. The part played by these Teachers in the spread of knowledge during a cycle of civilization is in several places described in *The Secret Doctrine,* as for example on page 558 of Vol. I, where it is said that Occult philosophy drops the keys to its mysteries "like precious pearls, one by one, far and wide apart, and only when forced to do so by the evolutionary tidal wave that carries on humanity slowly, silently, but steadily toward the dawn of the Sixth-Race mankind." In *Echoes from the Orient* Mr. Judge speaks of a "Theosophical map" which reveals the presence of strength and aspiration in certain quarters where help may be given and growth expected. In "Chelas and Lay Chelas" H.P.B. writes of those extraordinary individuals in the West—such men as Robert Fludd, Thomas Vaughan, Paracelsus, Pico di Mirandola, and St. Germain—"whose temperamental affinity to this celestial science more or less forced the distant Adepts to come into personal relations with them, and enabled them to get such small (or large) proportion of the whole truth as was possible under their social surroundings."

Again in *Echoes,* Mr. Judge devotes several pages to the work of the Nirmanakayas, or "unseen Adepts," who exercise a beneficent influence upon "great human leaders." He names such figures as Washington and Lincoln and Grant in America, and Europeans who played a dramatic part in shaping events, such as Napoleon and Bismarck. "Lincoln," he says, "always felt that in some way he was to be an instrument for some great work, and the stray utterances of Bismarck point to silent hours, never openly referred to, when he felt an impulse pushing him to whatever of good he may have done."

The accounts of such activities, Mr. Judge explains, are necessarily slight, since saying too much would lead to misunderstanding and confusion: "The Adepts may be dimly understood today, the Nirmanakayas have as yet been only passingly mentioned, and the Mahatmas are misconceived by believers and deniers alike." He adds, however, this general explanation:

> A greater part is taken in the history of nations by the Nirmanakayas than anyone supposes. Some of them have under their care certain men in every nation who from their

> birth are destined to be great factors in the future. These they guide and guard until the appointed time. . . . Strange, too, as it may seem, often such men as Napoleon Buonaparte are from time to time helped by them. Such a being as Napoleon could not come upon the scene fortuitously. His birth and strange powers must be in the order of nature. The far-reaching consequences going with a nature like his, unmeasurable by us, must in the eastern Theosophical philosophy be watched and provided for. If he was a wicked man, so much the worse for him; but that could never deter a Nirmanakaya from turning him to his uses. That might be by swerving him, perchance, from a path that would have plunged the world into depths of woe and been made to bring about results in after years which Napoleon never dreamed of. The fear of what the world might think of encouraging a monster at a certain point never can deter a sage who sees the end that is best. And in the life of Napoleon there are many things going to show at times an influence more powerful than he could grapple. His foolhardy march to Moscow was perhaps engineered by these silent campaigners, and also his sudden and disastrous retreat. . . . Nor will the defeat at Waterloo be ever understood until the Nirmanakayas give their records up.

The nineteenth-century wave of psychism and Spiritualistic phenomena, Mr. Judge also suggests, had the aid of the Nirmanakayas, since its long-term effect was to turn the current of human belief away from materialism and dogmatic atheism. The tide of change, as a result of such influences, he said, would eventually stream over the arid shores of Materialism, and thus accomplish the broad effects desired by those who work from *"behind the scene."*

There is a sense in which the work of the Adepts involves both challenge and confrontation and the intimate and delicate relations made possible by devotion and trust. Arjuna is both warrior and disciple. The Theosophy of the ancient East comes into the world through the story of the Mahabharata, and also in the tender instruction of the Upanishads. The mission of the Adepts to the "fighting and trading West" often stirred a reaction bringing violence and death to those who came. Paracelsus was murdered, no doubt by jealous enemies whose ignorance his teaching exposed. Bruno was burned at the stake for reviving philosophical ideas which threatened the sacerdotal power of the Roman Church. Cagliostro was imprisoned, and Paine cruelly neglected by the nation whose freedom he did more to achieve than any other single man.

Such adepts or representatives of adepts have the twofold function of iconoclasts and philosophical teachers. They attack the delusions of the mind of the race at their roots, at the same time planting new seeds for a better intellectual and moral growth, being quite aware, we may think, that sometimes centuries will have to pass before their work will be vindicated and the full harvest of the seeds they scattered begin to benefit mankind. Often they have the role of open aggressors against ignorance, as was the case, for example, with both Paracelsus and H.P.B. What these two were made to suffer for their courage and daring is now well known. Both began with exposure of blindness; both gave dramatic evidence that they knew whereof they spoke; and both were made objects of relentless attack by the orthodoxies of their time. Yet both accomplished a great deal of what they set out to do—to break the molds of men's minds, inaugurating a cycle of growth that could not begin until the "rubbish of the ages" had been cleared away.

Often the Theosophical Teachers are healers of one sort or another. A recent book, *Therapeia* (by Robert Cushman), shows that Plato is appropriately regarded as a healer. This was Paracelsus' chosen profession, also that of Cagliostro and Mesmer, and H.P.B. was a physician of souls *par excellence*. Paine, too, can be regarded as a healer of the American colonists' psychomoral ill of dependency. He also administered strong medicine to cure the afflictions of religious blind belief.

How did these teachers work? Practically without exception, they went directly to the people, ignoring the established institutions of their time. They healed the sick among both rich and poor. They wrote books providing the philosophic ground of what they did as healers, and they repeatedly challenged the false assumptions of the age. At times Paracelsus was a marketplace demonstrator, you could say, as when he burned the books of Galen at Basle, in order to draw attention to what he had to teach. H.P.B. said of him:

> The secret of his successful, and, as they were called, magic cures lies in his sovereign contempt for the so-called learned "authorities" of his age. "Seeking for truth," says Paracelsus, "I considered with myself that if there were no teachers of medicine in this world, how would I set to learn the art? No otherwise than in the great open book of nature, written with the finger of God. . . . I am accused of and denounced for not

having entered in at the right door of art. But which is the right one? Galen, Avicenna, Mesue, Rhasis, or honest nature? I believe, the last! Through this door I entered, and the light of nature, and no apothecary's lamp directed me on my way.

This utter scorn for established laws and scientific formulas, this aspiration of mortal clay to commingle with the spirit of nature, and look to it alone for health and help, and the light of truth, was the cause of the inveterate hatred shown by the contemporary pygamies to the fire-philosopher and alchemist. (*Isis Unveiled* I, 164.)

A contributor to the *Path* (April, 1887), Sylvanus Baxter, places Paracelsus historically:

Paracelsus appeared at the dawn of the modern era which is coming into bloom today, and his teachings laid the foundation for our present physical science. How great these teachings were may be seen in the substance of his writings as given by Dr. Hartmann [*Life of Paracelsus* London: George Redway, 1887]. The date of his birth is significant: 1493, the year after the discovery of America by Columbus. We see him a greater Columbus, standing on the threshold of the new world, —not only the enlargement of the known domain of the globe, the opening up of vast continents to the dominant race, but of the expansion of wealth, of the intellect, of religion. He was the contemporary of Luther; but, though the radical reform effected by the father of Protestantism was one of the main features of the change in the cycle, Paracelsus stood on a plane too high to take part in sectarian quarrels, and said: "Among all sects there is none which possesses the true religion. We must read the Bible more with our hearts than with our brains, until at some time the true religion will come into the world."

Who was Paracelsus? Baxter, who knew Mr. Judge, might have felt good reason to repeat what he had learned from one wiser than himself. In this article he wrote:

Paracelsus, there is high authority for saying, was really one of the greatest Masters ever known upon the earth. In rank he may be compared with Hermes Thrice-Master. Although he was the father of modern chemistry, his name has not yet ceased to be a by-word among men, for his revolutionary methods in medicine naturally gained him the hostility of the doctors and druggists of his day, whose pretensions he ruthlessly overturned. Being the "regulars," they naturally had the ear of the public, and their denunciations have therefore colored history so that, although science is now beginning to recognize its debt to him, he is still widely regarded as having been a noisy impostor.

In the life of Paracelsus we have a clear example of how true teachers work. They bring to the world knowledge and practice of a sort urgently needed at that time, also embodying within their teachings philosophical conceptions that lie at the root of all true reform. Happily, the trend among scientific and medical historians to increasing recognition of the greatness of Paracelsus continues in the present, as recent works concerning his contributions amply show.

Something similar could be said of Giordano Bruno, the heroic champion of the heliocentric theory and martyr of freedom of thought in both science and religion. A paragraph from Dorothea Waley Singer's life of Bruno (Schuman, 1950) shows present-day insight into the dimensions of the reform he accomplished:

> It was a truly marvelous intuition of Bruno that the new framework which Copernicus had sketched was but a part of a great cosmological pattern. It is true that this pattern had been glimpsed by certain earlier writers. But both critics and followers of Copernicus saw in his work a rearrangement of the well-established world scheme. Some might regard the rearrangement with contempt, and some with admiration. To Bruno and Bruno alone the suggestion of Copernicus entered into the pattern of a completely new cosmological order. In this sense Bruno not only anticipated Galileo and Kepler, but he passed beyond them into an entirely new world which had shed all the dross of tradition. It was a great vision which, from the very nature of the case, could be shared in full neither by his own nor by the succeeding generation.

Bruno turned the Copernican revolution into the outline of a majestic spiritual cosmology. He taught, as H.P.B. says at the end of a long section devoted to his thought in *Isis Unveiled* (I, 98), "the philosophy of Upper Asia and claimed to possess the powers of the magicians." He was, she says, a Pythagorean, as becomes evident in what he replied to the holy inquisitors who condemned him to die for heresy at the stake:

> "I hold, in brief, to an infinite universe, that is, an effect of infinite divine power, because I esteemed it a thing unworthy of divine goodness and power, that, being able to produce besides this world another and infinite others, it should produce a finite world. Thus I have declared that there are infinite particular worlds similar to this of the earth, which, with Pythagoras, I understand to be a star similar in nature with the moon, the other planets, and the other stars, which are infinite; and that all those bodies are worlds, and without number,

> which thus constitute the infinite universality in an infinite space, and this is called the infinite universe, in which are innumerable worlds, so that there is a double kind of infinite greatness in the universe, and of a multitude of worlds. Indirectly, this may be understood to be repugnant to the truth according to the true faith."

Thus Bruno, who had to die for his convictions. Yet by slow penetration his philosophical cosmology had immeasurable influence on the thought of the world, and still exercises its leaven and inspiration among present-day thinkers, as recent articles in the *Scientific American* show.

In drawing the American Declaration of Independence and the Constitution into this area of consideration, Mr. Judge is unusually outspoken. He attributes the separation of Church and State in the United States to the influence of the adepts, bringing at least a legal end to the supremacy of dogma. As for the American Revolution, he says in "The Adepts in America in 1776":

> The great Theosophical Adepts in looking around the world for a mind through which they could produce in America the reaction which was then needed, found in England, Thomas Paine. In 1774 they influenced him, through the help of that worthy Brother Benjamin Franklin, to come to America. He came here and was the main instigator of the separation of the Colonies from the British Crown. At the suggestion of Washington, Franklin, Jefferson and other Freemasons, whose minds through the teachings of the symbolic degrees of masonry were fitted to reason correctly, and to reject theological conservation, he wrote "Common Sense," which was the torch to the pile whose blaze burned away the bonds between England and America. . . .
>
> In the "Age of Reason" which he wrote in Paris several years after, Paine says: "I saw, or at least I thought I saw, a *vast scene opening itself to the world* in the affairs of America; and it appeared to me that unless Americans changed the plan they were then pursuing and declared themselves independent, they would not only involve themselves in a multiplicity of new difficulties, but shut out the prospect that was *then offering itself to mankind through their means.*" Further on he says: "There are two distinct classes of thoughts; those produced by reflection, and those *that bolt into the mind of their own accord.* I have always made it a rule to treat these voluntary visitors with civility, and it is *from them I have acquired all the knowledge that I have.*"

In Europe Anton Mesmer, whose life span was almost the same as Paine's, exercised another sort of liberating influence, profound in its long-term effect. If the men of science and medicine in his time had been willing to give unbiased attention to what he was able to do, his influence would have been much greater, since he, as H.P.B. remarks in "The Cycle Moveth," was the "only man whose powers and knowledge could have been easily tested by exact science, thus forming a firm link between physics and metaphysics." H.P.B. wrote at some length about Mesmer in "Black Magic in Science," saying that he applied in medicine the doctrines of the alchemists, the secret of healing lying, for him, "in the knowledge of correspondences and affinities between kindred atoms." Mesmer, Mr. Judge says in "Mesmerism," was the agent of certain brotherhoods to which he belonged, and we can see from the use made by H.P.B. of his teachings that he was laying the foundation for a better understanding of psycho-dynamics at a later period. Meanwhile, during his lifetime, his doctrines had an extraordinarily stimulating effect on the active minds of the revolutionary epoch in France, as a reading of Robert Darnton's recent study, *Mesmerism* (Schocken, 1968), will make clear.

From even so brief a review of the work of these extraordinary individuals we find a characteristic pattern emerging: they come in the first instance to meet an urgent need—in H.P.B.'s time, for example, she spoke of the necessity of giving instruction concerning the forces which lay behind the muddy torrent from Kama Loka, already bursting into "ten thousand séance rooms," creating "most misleading notions of man's *post-mortem* state." This was her initial task, yet soon there came into view the timeless teachings of the Wisdom Religion, with its sublime ethics, the doctrine of cycles, of reincarnation and Karma, and the absolute impersonality of Deity. The same philosophic conceptions—whatever the words used—were behind the doctrines of Paracelsus and those of Bruno, and in Mesmer's conceptions, also, however veiled. In Paine's work, too, between the lines, one can discern the spirit of the ancient philosophy. Always, one could say, there is this linkage between distinctive cyclic need and the principles upon which all true solutions must be based.

What of the present? The relevance of the work of all these

great Predecessors is becoming increasingly apparent to today's heightened self-consciousness. Meanwhile, the urgent need of our time is for a better understanding of man's psychic as well as physical linkages with the planet, a goal toward which some thoughtful writers are now working, in diverse ways, as best they can. H.P.B.'s brief remark (*S.D.* I, 533) that Pantheism *may* be "physically *rediscovered*" is perhaps now on the way to partial confirmation by the work of various scientists, especially the ecologists, whose philosophic asides often have a distinctively pantheistic tinge. It is as though the intensive researches of some of these advocates of practical collaboration with nature, often animated by evident concern for the welfare of all living things, has correspondence with the psychic awakening in the last century. In 1848 the Fox sisters reported the mysterious communications which began the cycle of modern Spiritualism. Such phenomena soon spread, attracting wide attention, and H.P.B. later called these strange occurrences "crude Theosophy," preparing Western minds for the illumination of the further explanations and proofs she came to provide.

The Power of Memory

Each plane has its own tablet of memory and produces the appropriate effects on any other plane—being accessible, in fact, but not perceived on account of other predominating perceptions. Memory *per se* must be on all planes of being, each plane producing "kinds" of memory, or such as relate to that plane only, in which case it is "being" on that plane. On all planes "memory" must be the power of reproducing past experiences; it is *manasic* because creative; on the highest *manasic* plane there is said to be neither past nor future but all in Present Creation. The Soul is vision itself. Would not the highest memory be superlative vision? The Seer is in no case the things he sees.

—Robert Crosbie

THEOSOPHICAL GLEANINGS

NOTES ON THE "SECRET DOCTRINE"

I

WE are literally what our signature says: Two Students, nothing more pretentious. If we are also what has been called "communicative learners," it is because we feel that what have been difficulties to us are probably difficulties to others, and that fellow-students can sometimes lend each other a helping hand over a rough piece of road. In reading the "Secret Doctrine" the student is apt to be confused, even dazed, by the range of erudition, the wealth of illustration, the abundance of digressions, the number of literary allusions. Devas and Daimons, Dhyani Buddhas and Kumaras, Yugas and cycles, satyrs and fakirs, alchemists and adepts, Manus and Monads, whirl round him in dazzling phantasmagoria, and he rises from hours of effort, his only distinct acquirement a headache. We have found the most fruitful system of study is to fix on some one thing, to follow it through all its windings with dogged persistency, steadily hunting it down through the two volumes, disregarding all alluring by-ways and seductive glades, until there lies before us that one thing in its completeness, with every touch given to it from beginning to end, clear, definite, comprehensible. It may be remembered that there was one Proteus who could give the most interesting information if only you could keep your grip on him through all his transformations, until he re-assumed his proper shape and became conversable. So in the following the Protean shapes in the "Secret Doctrine," if you can only "hang on" to the end your reward is sure.

Our first notes will be on the Seven Rounds, our object to trace the Monad in his long pilgrimage from his landing on the First Globe in our Chain for the First Round, till we lose him in the dazzling radiance of his final triumph. A brief introduction, giving the broad outlines of the fundamental principles of Cosmic Evolution, may fitly precede this detailed study, for a grasp of these principles is essential to the full understanding of their working in our Manvantara.

NOTE.—This article is part of a series first printed in volumes 6 and 7 of *Lucifer*, and referred to by H. P. Blavatsky in her article, "Mistaken Notions on the 'Secret Doctrine'."

THE CYCLE OF ACTIVITY

(All references in which only volume and page are given are to the "Secret Doctrine.")

Everywhere in Nature we see rhythmic alternation, waking and sleeping, day and night, activity and rest, life and death. "As above, so below"; in the Macrocosm as in the Microcosm. So, to the eye of the Esotericist, Existence has its day of waking activity, its night of sleeping rest, the Universal Life flows out into the universe of form, ebbs back into formless No-Thing, "Days and Nights of Brahmâ" in the allegorical phrase of the Hindu, the outbreathing and the inbreathing of the illimitable One who is All. "It is the ONE LIFE, eternal, invisible, yet omnipresent, without beginning or end, yet periodical in its regular manifestations, between which periods reigns the dark mystery of non-Being; unconscious, yet absolute consciousness; unrealisable, yet the one self-existent reality; truly, "a chaos to the sense, a Kosmos to the reason." Its one absolute attribute, which is ITSELF—eternal, ceaseless motion —is called in esoteric parlance the "Great Breath," which is the perpetual motion of the universe, in the sense of limitless, ever-present SPACE" (vol. i. p. 2). That IT must be, we know; else nothing had been nor could be: but before its mystery human thought is helpless, futile—"silence is more reverent than speech."

A period of activity is a *Manvantara;* a period of rest a *Pralaya;* and these succeed each other in endless succession. The "dawn of differentiation" (vol. i. p. 1) is the dawn of the Manvantaric day; thenceforward a ceaseless evolution, till the cycle is complete and rest comes with pralayic night. And here at once arises the student's first stumbling-block. In the Secret Teaching all things are regarded as of sevenfold aspect, and the same word is often used for each of the subsidiary seven as for the complete thing they make up. The word Manvantara, or Manu-Antara, means literally "between two Manus," and, as we shall see later, there are Root Manus for Rounds and subsidiary Manus for globes. Hence we have the Minor Manvantara for the life of a single globe, the Major Manvantara for a Round of the seven globes, the Maha- (great) Manvantara for the life of the Kosmos, all which, with other periods, will become plain enough as we proceed: it suffices for the moment to grasp clearly the idea that Manvantara stands for a period of activity, and it is better, at the outset, not to connect with it any definite number of years.

So again, with the words *Manu, Dhyani Buddha, Dhyani Chohan,* and others that meet us at every turn in the "Secret Doctrine." They are generic, not individual, names; thus Manu, the *thinker,* "is but the personified idea of the 'Thought Divine' " (vol. i. p. 63), and the word is used for those who stand at the beginning of a new cycle of evolution, whether it be great or small. The student is apt to be bewildered when he has met "Manu" as the head of the seven races, and then comes across "Manu" again in a comparatively subordinate position as the head of a single race; or when, having realised that a "Manvantara" is between two Manus, he learns suddenly that there were fourteen Manus in the Manvantara he is studying. But the seven pairs mark the smaller Manvantaras within the larger. The word *Dhyani* is synonymous with *Deva,* a lofty spiritual entity, while Buddha is the Wise One: "Lords of Wisdom" gives something of the idea of Dhyani Buddha, and of such entities are many classes or grades. So with Dhyani Chohan, the Lord Deva. While ourselves using the esoteric names in preference, we shall try, at starting, to give the equivalents, as some of the puzzlements of the student arise from his not realising the variety of names, sometimes Greek, sometimes Hindu, sometimes Thibetan, used indifferently to express the same thought. Esoteric philosophy is not identical with exoteric Buddhism or exoteric Brahminism, and our readers will often meet with statements that conflict with, say, the statements of Mr. Rhys Davids. That learned Orientalist deals with the public teachings of one religion, we with the Secret Doctrine that lies at the root of all; and this must be borne in mind when differences—especially differences in numbers—are noted.

As regards the truth or the falsity of the outlines of cosmical evolution in the "Secret Doctrine," for the average man at the present time no proof is possible, any more than you could prove to him straight off the abstruse mathematical theories that require the existence of fourth dimensional space. "It is thus that things have evolved," says the Teacher, "and you can find it out for yourself if you will, as you can, raise yourself to our vantage-ground of vision. As you are, you cannot get it first-hand: the simpler parts of our teachings you can test and prove; but this, for the present, is beyond you. Take it as a theory, a hypothesis, or, if you choose, leave it alone, and confine yourself to the terrestrial part of our doctrines." With this preface, we proceed to

THE DAWN OF THE MAHA-MANVANTARA

"The ONE LIFE, eternal, invisible," is to manifest in Space and Time. It is the ABSOLUTE, spoken of as SAT by the Hindus, as PARABRAHM by the Vedantins, as ADI-BUDDHA by the Buddhists, as AIN-SOPH by the Kabbalists, as Absolute Being and non-Being by Hegel and his school. This is that "Omnipresent, Eternal, Boundless and immutable PRINCIPLE on which all speculation is impossible, since it transcends the power of human conception and could only be dwarfed by any human expression or similitude. It is beyond the range and reach of thought—in the words of Mandukya, 'unthinkable and unspeakable.' . . . That Essence which is out of all relation to conditioned existence, and of which conscious existence is a conditioned symbol" (vol. i. pp. 14, 15). The Causeless Cause, the Rootless Root, Occultism has called IT, striving to image the unimaginable. IT "is symbolised in the Secret Doctrine under two aspects. On the one hand, absolute abstract Space, representing bare subjectivity, the one thing which no human mind can either exclude from any conception or conceive of by itself. On the other, absolute abstract Motion representing Unconditioned Consciousness.

"Even our Western Thinkers have shown that Consciousness is inconceivable to us apart from change, and motion best symbolises change, its essential characteristic. The latter aspect of the One Reality is also symbolised by the term 'The Great Breath,' a symbol sufficiently graphic to need no further elucidation" (vol. i. p. 14). This is the first fundamental axiom of the Secret Doctrine, which is thus essentially Pantheist in its philosophy.

Having posited the Absolute Life, out of relation, to us unthinkable, we turn to the consideration of the Universal Life as periodical, at the beginning of the Manvantaric period. The Hindus, figuring Parabrahm as a blank circle, have placed a point in the midst of such a circle to symbolise Mulaprakriti, the Root of Substance, called by Subba Row "a sort of veil thrown over" the "unconditioned and absolute Reality." By the Vedantins the term is applied to an aspect of Parabrahm: from its (the Logos') objective standpoint, Parabrahm appears to it as Mulaprakriti" (vol. i. p. 10, *note*).

At this re-awakening of the periodical life, the first differentiation is the First, or Unmanifested, Logos—to use the accepted Greek term—Dorjechang in the Thibetan. This primary emanation

is the Supreme Buddha of the Buddhists, the First Cause, the Unconscious of Hartmann—"a bright ray from" the "darkness" of the One unknown.

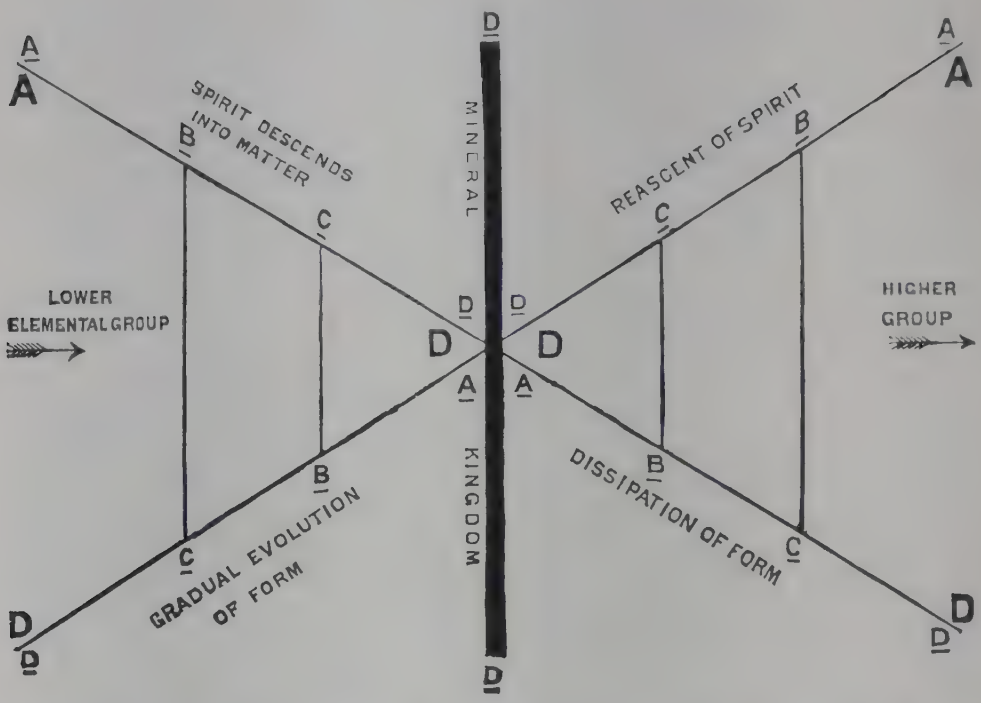
"As the Lord of all mysteries he cannot manifest," and from the First emanates the Second Logos, the manifested, Dorjesempa, poetically called the "diamond heart" of the First, sent into the world of manifestation. This is Purusha-Prakriti, Spirit-Matter, the Life, the Spirit of the Universe. (Compare vol. i. p. 16 and p. 571.) This is the Atman of the Vedantins, the Heavenly Man of the Hermetic philosopher, the creative God of all religions—the Demiurgos, the Osiris of the Egyptians, the Ahura-Mazda of the Zoroastrians, the four-faced Brahmâ of the Hindus (p. 110). It is the substance whereof all things are to be made, and the life that animates them. Hence "the Occultists . . . trace every atom in the universe, whether an aggregate or single, to One Unity, or Universal *Life*"; they "do not recognise that anything in Nature can be *inorganic*"; they "know of no such thing as *dead* matter. . . . The 'wave-motion of living particles' becomes comprehensible on the theory of a Spiritual ONE LIFE, of a universal Vital principle independent of *our* matter, and manifesting as *atomic energy* only on *our* plane of consciousness" (vol. ii. p. 672). "The *vital fires* are in all things, and not an atom is devoid of them" (vol. ii, p. 267). This Spirit-Matter manifests itself in Kosmos in seven different states: the first and second or sub-physical elemental kingdoms, the third or terrestrial, the fourth or astral, the fifth or that of mind, the sixth or that of spirit, each has its own protyle, whereof are constituted all its phænomena. The seventh state, the highest, is that of the Logos itself (see vol. ii. p. 737). To the Occultist what is called "spirit" and what is called "matter," the normally intangible and tangible, are but the two poles of the one universal Spirit-Matter, the Life-Substance, the two-faced Unity. The characteristics of matter in each stage—or on each "plane"—can only become known to us as we develop the senses that can apprehend them, when they would become as easy of investigation as is the third-stage-matter to us at the present time.

The Kosmic cycle will be—figuring Kosmos as a sphere—from the pole of Spirit round to the pole of Matter, on the descending arc, and from the pole of Matter back to that of Spirit on the ascending. As the Life-Substance is one, the process will be the crystallising and densifying of the ethereal into grossest materiality, and the sublimation and rarefying of that materiality into the

ethereal. And so for our immediate Manvantara the progress is figured as through seven globes arranged on four planes: in the three first the "descent into matter," in the fourth the greatest density and the turning-point in the three last the re-ascent (see right-hand diagram, vol. i. p. 153). It is Involution and Evolution, the complementary principles of the universe, "an eternal spiral progress into matter with a proportionate *obscuration* of spirit—though the two are one—followed by an inverse ascent into spirit and the defeat of matter" (vol. ii. p. 732).

If this central conception be clearly grasped by the student, and applied, amid the differences of detail, to every cycle, large or small, the difficulties in the way will be much lightened. It is the key to the general understanding of the evolution of the Kosmos, of the planetary chain, of the globes, of the races, of the individual. One of these correspondences, the evolution of a globe, has never been put more clearly than by a Master: "There are *seven* kingdoms. The first group comprises three degrees of elementals, or nascent centres of forces—from the first stage of the differentiation of Mulaprakriti to its third degree—*i.e.* from full unconsciousness to semi-perception; the second or higher group embraces the kingdoms from vegetable to man; the mineral kingdom thus forming the central or turning-point in the degrees of the 'Monadic Essence'—considered as an Evoluting Energy. Three stages in the elemental side; the mineral kingdom; three stages on the objective physical side—these are the seven links of the evolutionary chain. A descent of spirit into matter, equivalent to an ascent in physical evolution; a re-ascent from the deepest depths of materiality (the mineral) towards its *status quo ante*, with a corresponding dissipation of concrete organisms up to Nirvana—the vanishing point of differentiated matter. Perhaps a simple diagram will aid us (see p. 208).

"'The line AD represents the gradual obscuration of spirit as it passes into concrete matter; the point D indicates the evolutionary position of the mineral kingdom from its incipient *D* to its ultimate concretion *A*; *C*, *B*, *A*, on the left-hand side of the figure, are the three stages of elemental evolution; *i.e.*, the three successive stages passed by the spiritual impulse (through the elementals—of which little is permitted to be said) before they are imprisoned in the most concrete form of matter; and *A*, *B*, *C*, on the right-hand side, are the three stages of organic life—vegetable, animal, human.



What is total obscuration of spirit is complete perfection of its polar antithesis, matter; and this idea is conveyed in the lines AD and DA. The arrows show the line of travel of the evolutionary impulse in entering its vortex, and expanding again into the subjectivity of the ABSOLUTE. The central thickest line *DD,* is the Mineral Kingdom" ("Five Years of Theosophy," pp. 276-278).

In this description the student will mark the identity of the master-idea and the variation of application to a smaller evolutionary cycle; unity amid diversity is the key-note of the Esoteric teachings, and if the student can keep his ear attuned to the key-note, he will readily follow the intricacies of the harmony.

So far, then, we have dimly apprehended the Absolute as the One and All, the First Logos as a primal emanation, emanating in turn the Second Logos, wherefrom is evolved the substance and life of the Kosmos, in Esoteric parlance the Third Logos. But for the completion of this "beginning of things," is needed the differentiation of something more than substance and life: ideation must precede formation. And so, from the Logos "emanate the seven. . . . Dhyani Buddhas, called the Anupadaka, 'the parentless.' These Buddhas are the primeval monads from the world of *incorporeal being,* the *Arupa* [*rupa,* form, *a,* without] world" (vol. i. p. 571). These seven are, collectively, Mahat or Intelligence, the Universal

World Soul, Cosmic Ideation, called also Maha-Buddhi (p. 16). Collectively Cosmic Ideation or Mahat, they are manifested as seven intelligences, "the primordial seven, the first seven breaths of the Dragon of Wisdom" (Stanza v). They "produce in their turn" the "fiery whirlwind," Fohat, the "messenger of their will"; "he is the steed and the thought is the rider"; he is "the potential creative power," "the personified electric vital power." On the terrestrial plane he is electricity in the widest sense, the principle manifesting in all electric and magnetic phænomena. "By the action of the manifested Wisdom, or Mahat, represented by these innumerable centres of Spiritual Energy in the Kosmos, the reflexion of the Universal Mind—which is Cosmic Ideation and the intellectual force accompanying such Ideation—becomes objectively the Fohat of the Buddhist esoteric philosopher. Fohat, running along the seven principles of Akasa, acts upon manifested substance or the One Element . . . and by differentiating it into various centres of Energy, sets in motion the law of Cosmic Evolution, which, in obedience to the Ideation of the Universal Mind, brings into existence all the various states of being in the manifested Solar System" (vol. i. p. 110).

From each of the Dhyani Buddhas, in the descending line, are thrown out, emanate, seven Bodhisattvas, and thus in unfolding sevenfold evolution are produced centres, so to speak, of formative activity in Kosmos. From such a centre is evolved a "planetary chain," or ring of seven globes, to be the theatre of the evolution of living things as we know them, the life-impulse having its source in that centre, and from it the evolutionary law its direction. From dawn to dusk of the Planetary Manvantara, presides over all its changing phænomena this mighty and directive Energy, embodied in all forms yet essentially One.

At this point we pass from the Arupa world, the formless, the super-physical, into the world of forms, the reflexion in Space and Time of the One Reality. We will now concentrate our attention on a single planetary chain—naturally on that to which our own earth belongs—a sufficiently complicated evolution to follow, without confusing our thought by bringing in the surrounding chains, to say nothing of the surrounding solar systems.

TWO STUDENTS

letters • questions • comment

In Mr. Judge's article, "Culture of Concentration," he says that the inner man (not the spirit, Ishwara) is entangled in the body in somewhat the same way as the fibres of the mango fruit are throughout the mango. He says further that separating this inner man from the body is neither quick nor easy of accomplishment: "It has to be the result of years of careful training and numerous experiments. And it cannot be consciously done until the inner man has developed and cohered into something more than irresponsible and quivering jelly. This development and coherence are gained by perfecting the power of concentration." Why is this separation desirable and why is it attained by the kind of concentration Mr. Judge describes as yoga, or union with the divine?

It does seem desirable that we should learn to understand and use the powers that are ours by right of being human. But to do this requires that we know what they really are, not just what they seem in the foreshortened view of man's being circumscribed by a lifetime of a few brief years. This kind of knowledge begins with learning to understand the self both in its "parts" and as a whole—that is, to know ourselves as seven-principled beings. All actions, then, could be seen as arising from one or the other principle. In such insight is to be found the basis of discernment in action.

The possible effect of this kind of thinking is suggested by what Mr. Judge says in a related article, "Meditation, Concentration, Will":

> If we do all our acts, small and great, every moment, for the sake of the whole human race, as representing the Supreme Self, then every cell and fibre of the body and inner man will be turned in one direction, resulting in perfect concentration.

In "Culture of Concentration" Mr. Judge speaks of the progress of the growth of this inner body within the physical body, indicating that he means by it something other than the *linga*

sarira or pattern body which is already formed at birth. That concentration which is cultivating the ability to act "for the sake of the whole human race as representing the Supreme Self," is essentially a mental act; it would certainly affect the astral form through the power of thought. But attention would be focused in the direction of the Self, not on the growth of a form as an end in itself. In this manner, an understanding of ourselves might be attained and from it follow the coherence and strengthening of the true inner man. The use of its powers would in this case be a natural result of knowledge and control.

Duty has been described as the "royal talisman." The idea of duty as an attitude rather than as an act seems to equate well with this idea of concentration since both focus attention on every act, small or great, that we see as necessary. The virtues outlined in *The Voice of the Silence* may be recognized, not only as right acts but also as the natural aids by which every cell and fibre of the body and inner man may be sensitized to the direction of the Noetic Man. By this means, also, the astral brain, the organ of Kama Manas, of the lower personal mind—the link between the thinker and the object of thought—would be made the bridge between higher mind and objective action in all aspects of human relations.

What elements of the lower mind become a permanent part of the Ego if even the noblest aspirations and undying affections, etc. (spoken of in The Key to Theosophy), *are forgotten when, after Devachan, the Ego enters a new life?*

It is questionable whether the reincarnating Ego really "forgets" anything; at any rate, much of what seems to have been forgotten by us only recedes to a part of our nature presently inaccessible, as dreams sometimes attest. Then, too, we know that there are different kinds or levels of memory. The value of a fruitful friendship could lie in the restoration of a relationship begun in times long ago, its reality being in no way dependent on the recollection of past details. We are, according to Theosophy, beings of One principle experiencing through six vehicles, and will eventually perceive everything more or less consciously in every aspect of our nature, interpreting all through the mind. In his article, "The Subjective and the Objective," Mr. Judge describes the relation of the lower mind to the whole man:

> The astral or Kamic man is within, or above, or superior to the physical man; and its apprehension of external or physical

> nature, which we term sensation, is the lowest form of consciousness recognized by us. But mere sensation is not intelligent. As the astral or emotional man exists within (in the symbolical meaning of "within") the physical man, and by its power of sense takes hold of the latter, so there exists within the astral or emotional the logical faculty or principle, whose office is to sort out the sensations and refer each to its source or cause in the outer world. This logical faculty (the lower mind or Kama Manas) is, as related to the world or planes below it, the faculty that perceives; and its action in taking hold of and interpreting the sensations is called perception.

Further on he says:

> . . . the astral principle . . . is subjective as to the physical body, and the latter is objective as to the former. So when the kamic principle develops, or evolves from potentiality to potency, from a latent state to activity, this in turn becomes subjective, and to it the lower principles are objective. When the Lower Manas in its turn becomes active and subjective, it takes intelligent cognizance of the lower principles as objective, and recognizes their identity with itself, and then self-consciousness appears. And when, by evolution or training, the Higher Manas become active, then will the entire quaternary, or lower Ego, become in relation to this added faculty, objective.

This means that the body of thought inhabited by the being in Devachan is constituted of his highest thoughts in the life just completed. And further, the universality of his aspirations and affections—that is, how deeply they have drawn him toward a sense of identity with the rest of life—will determine the *kind* of devachanic body he will have and, may later affect the strength of the egoic consciousness in the future life. The highest thoughts and feelings are assimilated, we might think, as a heightened awareness, to become part of the ego, manifesting in lives to come as an inherent sympathy and understanding in certain directions.

What you have experienced, no power on earth can take from you.

—VIKTOR E. FRANKL

on the lookout

Ethical Awakening

In one of his letters, William James spoke of "the invisible molecular forces that work from individual to individual, stealing in through the crannies of the world like so many soft rootlets, or like the capillary oozing of water, and yet rending the hardest monuments of man's pride, if you give them time." This seems an apt description of the influence of the cyclic awakening that comes in the last quarter of each century, reaching into and affecting human thought at every level. In the present, the theme of reviving ethical responsibility is perhaps the most noticeable. In her "Tidal Wave," H.P.B. said that "New thoughts and new interests have created new intellectual needs; hence a new race of authors is springing up." Today there is a noticeable renascence of the moral sense, and since scientific analysis, as Mr. Judge remarked, is "the *thought-form* of the age," this emphasis often becomes explicit in the writings of reflective scientists.

Role of Self-Consciousness

A pioneering volume with underlying ethical implications was Rachel Carson's *Silent Spring,* which was followed by scores of similar works suggestive of new awareness of the interdependence of all forms of life, and of the peculiar responsibilities of human beings. In *The Secret Doctrine* (I, 533) H.P.B. observed that Pantheism *may* be "physically *rediscovered,*" since it was known, seen, and felt by all antiquity in the heavens, the breathing sea, and in "the quiver of life of the smallest blade of grass." Here, one might say, is anticipation of the heightened sensitivity among scientists and some others who now write with quiet ardor about the subtle unities of the natural world. The cooperation, collaboration and even "altruism" exhibited by certain animal species are noted with increasing frequency, and a professor of philosophy remarked recently that "What may appear as idealism in human terms (altruism) is stark realism in evolution's terms." (Henryk Skolimowski, in *Tract,* 19-20.) Meanwhile a British scientist, James Lovelock, much concerned with human pollution of the

natural world, declares that man's self-consciousness must now turn away from his habits of self-indulgence and greed, and "move toward picking up his responsibilities." Man's true role, Lovelock says, is to enhance the development of all life by serving as the conscious "central nervous system" of the planet. (*Mother Earth News,* July, 1976.)

Moral Questions Not "Anti-Science"

Many readers will recall former Supreme Court Justice Douglas' widely quoted opinion in the Mineral King case, to the effect that trees and all living things have rights that should be respected, and that they ought to have spokesmen before the courts. This may be taken as further evidence of the moral sensibility which is ever more widely expressed. An application of this feeling of responsibility toward other forms of life found an expression in *The Scientific Conscience* (Braziller, 1967) by Catherine Roberts, a microbiologist who gave searching attention to the abuse of experimental animals in scientific laboratories, calling for a halt in the cruelty of vivisection and reproaching the scientific community for its "lack of veneration and compassion for living things." This theme is now taken up in a letter to *Science* (Jan. 14) by Marjorie Anchel of the New York Botanical Garden. She calls attention to the fact that scientists who debate the question of animal experiment typically neglect the ethical dimension, limiting their discussion to the technical capabilities of the investigators and the economics of research. They ought, she says, to "challenge the ethics" of all such research, remarking:

> I would like to point out that most of the "alternatives to live animals" (many of which are used very successfully in some areas) were developed for purely pragmatic, not humane, reasons; that evaluating the "rights" of living things, far from being an obvious and simple decision, is a difficult philosophical problem; and that raising moral questions is not "antiscience."

"Fundamental Re-Evaluation"

One aspect of coming "necessity," as many now realize, will be shaped by energy consumption and supply. In the December 1976 issue of *Community Planning Report* a condensed account of an investigation undertaken by the Stanford Research Institute for the Energy Research and Development Administration (ERDA) concludes with two pressing points:

> 1. In the light of the possibility of industrialized civiliza-

tion being at a fundamental crisis point, it is a serious and potentially very hazardous error for all major energy decisions to be based primarily on technological and economic arguments. . . .

It is doubtful that the nation's energy/resources dilemma is resolvable without simultaneous resolution of the unemployment/underemployment issue. When all is said and done, in the present conceptual mode "keep the economy rolling" is equivalent to keeping the resource use rising—a course which is approaching limits. . . .

2. The most critical of current energy-related questions is: What are the full social benefits, costs, and risks of a national shift toward reduced energy consumption and maximum reliance upon renewable energy resources? . . .

The question of how much energy we as a society should consume is not simply a matter of how much is needed to continue our profligate ways; it points to a fundamental re-evaluation of where society is going, and wants to go.

These are the great questions of our day.

Cooperation and Autonomy

One significant import of this forthright declaration is that spokesmen for long-established scientific institutions such as the Stanford Research Institute are now calling for consideration of goals and ideals other than economic progress. While *Community Planning Report* observes that this SRI report, written by Willis Harman, was "less than enthusiastically received by the ERDA hierarchy," such a reaction might be taken as confirmation that a wave of serious thinking is under way. The report, in brief, sees only a choice between a nuclear-dominated future and "a future in which society has rejected dependence on nuclear energy and opted for a solar-dominated future with reduced energy demands." The underlying theme of the advocates of depending on solar energy, especially widely distributed, small-scale installations, is the need to learn how to work with nature. This is a philosophy of cooperation, with broad implications of increased self-reliance and autonomy for communities of human beings.

Change in the Weather?

Another sort of "necessity," although long-term in its effects, may be the gradual onset of a cooler climate for the world. This is the anticipation of Columbia, Brown, and Cambridge University scientists who have reached the conclusion that cyclic changes in the shape and tilt of the earth's orbit are the fundamental

cause of ice ages and the descent of glaciers. A cooling trend is now in progress, they say, and may be expected to continue for the next 20,000 years. While remarking that cooling accelerates when ice begins to accumulate, which might happen in the next thousand years, Dr. James Hays of Columbia cautioned that the change will be slow, from a human point of view, and that it might get warmer before greater cold sets in. During the past million years, he said, it has been as warm as it is now for only ten per cent of the time. According to a report published in *Science,* and summarized in the *Los Angeles Times* for last Dec. 1, analysis of climate over a period of 450,000 years was made possible by study of cores brought up from the southern Indian Ocean, in which the number of tiny skeletons of marine life known as radiolaria gave indication of the temperature of the sea over this long period.

In *The Secret Doctrine,* Madame Blavatsky speaks in one place of "periodical deluges and glacial periods owing to the karmic disturbance of the axis" (II, 274), elsewhere noting that scientists of her time (Croll and Stockwell) attributed the first glacial period known to them to "an extreme eccentricity of the Earth's orbit" (II, 144-45). The Secret Doctrine, H.P.B. says, "attributes it to the same source, but with the addition of another factor, the shifting of the Earth's axis."

Looking Back

Speaking of "civilization" in "The Death of Art and Beauty," H.P.B. said: "It is to its progress that selfishness and materialism, the greatest curses of the nations, are due." And concerning the "technology" of her time, she added: "As to the blessings of railways and 'the annihilation of space and time,' it is still an undecided question—without speaking of the misery and starvation the introduction of steam engines and machinery in general has brought for years on those who depend on their manual labour—whether railways do not kill more people in one month than the brigands of all Europe used to murder in a whole year." She ended this militant critique of Western civilization by quoting approvingly from Edmund Burke: "A Spirit of innovation is generally the result of a selfish temper and confined views. People will not look forward to posterity, who never look backward to their ancestors." Actually, one of the promising signs of the times is that today,

more and more thoughtful observers are beginning to "look backward," to see what can be learned from the past. Almost without exception, the best thinkers of the present are in a thoroughly chastened mood, and some have already sought the wisdom of ancient thinkers for guidance in this confused and bewildered age.

Cultural Decline

An example of present-day attitudes is available in some observations by Dr. Mel Roman, professor of Psychiatry at the Albert Einstein College of Medicine, offered in a recent paper:

> In this country we have seen a President and a Vice-President driven from office for criminal acts, and we are now learning that another President entertained plots for political assassination before being assassinated himself. We have watched our military destroy a small country in an expensive war, promise victory at every budget hearing, and lose, or lie about it. We have watched our cities, and public transit, and public schools, and public libraries decay in the years of our greatest prosperity. We have put men on the moon but cannot get a man across midtown Manhattan at lunchtime; we do elegant heart transplants but cannot deliver basic health care to the poor of the richest country in the world; we have built an intricate, expensive electronic communications network and use it mainly to sell drugs, cosmetics and gadgets. Vast means to trivial ends. We worry that young people are lazy and won't learn, but they have learned to consume—what other lesson does culture teach?
>
> The sense of malaise is not ours exclusively—it pervades the industrial West, and presumably the industrial East as well, though expression will be muted where social criticism may be diagnosed and treated as schizophrenia. But East or West, critics are still in the minority. The typical response is withdrawal, alienation: bolt the door, pop a pill, turn on the tube, hope for the best, but expect the worst.

Worship of Possessions

These are some of the effects of the industrial progress which, H.P.B. said, has heightened the selfishness and materialism of the age. Since her time other critics have come to say much the same thing. In *The American Democracy*, Harold Laski observed that after the Civil War the spirit of equality and respect for the ordinary man was replaced by "principles like industrial combination, scientific management, mass production, competitive power." He commented further:

> The failure to revitalize Americanism has reduced it from a moral principle to a technological one. It has deprived it of a purpose which achieves in a community a new level of integration. In its new phase Americanism has transferred the center of its speculative effort from the issue of what a man is to what a man has.

This is the acquisitive individualism which Mr. Judge said would culminate in the United States, through lack of any traditional forms of restraint. (*Gita Notes*, p. 87.) Much more recently, a contemporary social scientist, Amitai Etzioni, observed that the dominant feature of the present is "the promotion of hedonism," the effort to achieve and produce merely in order "to enjoy."

Flight from the Land

One disastrous effect of the rise of industrialism has been its transformation of the environment in which young people grow to maturity. Only a small portion of today's millions now have any direct contact with nature. In a research report on the agricultural communities of the Amish (a European Christian sect which migrated to this country long ago to obtain freedom to live in accord with their convictions), Victor Stoltzfus, a rural sociologist, says (in *Rural Sociology*, Summer, 1973):

> One of the most striking indicators of change in America is the drop in the proportion of the nation's workers engaged in agriculture. In the first census in 1790 the figure was 95 per cent. It dropped to 72 per cent at the end of the Civil War, 27 per cent by the end of World War I, and 14 per cent at the end of World War II. A preliminary estimate for the 1971 farm population was 4.4 per cent of the total.

Prof. Stoltzfus' investigation (sponsored by the Center for the Biology of Natural Systems headed by Barry Commoner) was undertaken to gather evidence concerning the values that are preserved by a simple agricultural way of life, strongly resistant to certain technological innovations. Summarizing what he found, the sociologist said:

> The Amish lifestyle is one model of human community that has appealing features from the viewpoint of environmental concern. The use of windmills, human and animal energy supplemented by modest amounts of fossil fuels, and no electrical consumption is in sharp contrast to the larger society. The balance between livestock and field cropping prevents the extremes of huge livestock concentrations on confined feedlots with the attendant pollution problems of animal waste, on the

one hand, and large land tracts forced to receive inorganic chemicals rather than manure for fertility maintenance on the other.

> My investigation also supports the claim that Amish family and community are resilient institutions that have endured far more hostile economic circumstances than the difficulties of the present decade. . . . The economic foundations of their unique social and cultural lifeways are under strain, but by no means do they appear in danger of collapse in the near future. Amish capacity to innovate, even within a tradition that values continuity rather than change, has served them well.

Motivation for Simplicity

> It is doubtful that arguments for change to ecologically sound lifeways based on appeals to individual self-interest in the context of a mass society will be motivationally compelling. A one generation definition of self puts the long-range appeal for new ecological strategies into somewhat the same motivational framework as an appeal to the combat soldier not to smoke cigarettes for health reasons. Only a minority of citizens in our pluralistic society would likely find old or new forms of family life an attractive source of substitute gratification for the "losses" of some aspects of changed technology. But whatever the direction of search in a free society, the Amish experience is a living, more-than-hypothetical alternative to the pattern of conventional gratifications. Folk cultures of other traditions may also be helpful to the search for answers in this area, not merely because they lack high energy technology but because of their positive capacity to generate cultural motivation for simplicity of consumption and respect for nature.

"True Learning"

In view of the importance of such questions, the thinking of people who focus on the problem of motivation deserves special attention. In February the monthly organ of Friends of the Earth, *Not Man Apart*, presented an interview with Sim Van der Ryn, California's State Architect, in which this ecologically-minded official (founder of the Farallones Institute) said that he regarded his work as head of the Office of Appropriate Technology as an opportunity to "create examples." He has become convinced that only personal experience leads to active participation in programs for change:

> When I moved to the country I began to experience in my own life things that I'd only been aware of intellectually. . . . when you live in the country you have to deal with your own

trash. And you get acquainted with how much stuff you're actually wasting. . . . Buying food in bulk, and not crowding your life with cardboard, and recycling what you can, and composting what's compostable—these acts don't make somebody else do all this work for you. Or there's water. If you don't have that much water, you begin to realize how much water you use.

The experiential is self-reinforcing; the intellectual is not —you just get more and more data about something. You don't really know it. That is the challenge we face in the kind of work . . . I'm doing both at the Farallones Institute and up here at Sacramento. . . . how do you get this information across, or how do you design systems so that people will internalize awareness of resource limitations? Carl Rogers says, "Any true learning is self-appropriated," and that's how I feel. People need to learn things for themselves.

Project Self-Reliance

Canada's Prince Edward Island was the place selected for another sort of education in simplicity and self-reliance by the scientists and co-workers of the New Alchemy Institute (of Woods Hole, Massachusetts). On this mostly agricultural island in the Gulf of St. Lawrence they have installed an "Ark"—"a large structure containing a fish farm, greenhouses, living quarters, and a research laboratory." In Conn Nugent's description in *Not Man Apart* for last December:

The Ark is a demonstration project of self-sufficiency for Atlantic Canada: food is grown on the premises, energy is supplied by sun and wind, and wastes are recycled as fertilizer. To most observers, the building is beautiful—a cathedral that works.

While the New Alchemists are interested primarily in providing examples of self-reliant living on a small scale for individual and community application, the Prince Edward Island Ark is a larger model for demonstration of the potential of solar- and wind-produced energy in behalf of larger settlements. The island in the St. Lawrence seems a good choice. It supports a population of 112,000 with good soil for farming and gets plenty of wind. The people have developed a thrifty culture combining agriculture and craftsmanship, with a long tradition of tending the land. By the decision of Prince Edward Island's Premier, Alex Campbell, the Island government became the first on the North American continent to rule out nuclear development. Also worthy of note is Lady

Eve Balfour's judgment (in her book, *The Living Soil*) that the inhabitants of Prince Edward Island are among the healthiest peoples in the world.

Working with Nature

It is hoped that the Ark will "at least demonstrate the possibility of building a self-sufficient pollution-free bioshelter." A more modest structure is also being developed at Woods Hole, to find out, in the words of John Todd, a New Alchemist founder, "whether well-designed bioshelters can be developed that will produce foods in such abundance to be economically viable, paying for themselves and providing a living income for their owners." The experiment is really an attempt "to try out a new version of the family farm for northern climates" with, as in New England, abundant fresh water and a respectable growing season. A good description of the undertaking is provided in *Not Man Apart*. Conn Nugent calls it a yoking of "native ingenuity to endeavor for gentle self-reliance"—qualities which were once common to nearly all Americans, and may now be restored with the help of pioneers like the New Alchemists and a push or two by the Karma of a declining industrial economy.

Psychic Factor in Evolution

Giving evidence of the spreading interest in psychic research, Mulford Sibley, a professor of political science at the University of Minnesota, contributed to *Biosciences Communications* for 1976 (pp. 157-68) a report on paranormal communication. While recognition of the fact of ESP is no longer a novelty among scientists, some of Prof. Sibley's remarks indicate the increasing open-mindedness of scientific thought in general, as a result of the work of parapsychologists. He says:

> The body of careful studies of general extrasensory perception, whether ostensible telepathy or clairvoyance, has by now become considerable. In the best designed experiments, the controls are as careful as those in any scientific laboratory investigation. . . .
>
> In the recent literature, it is not insignificant to note, Hardy, the well-known biologist, has thought about the possible role of telepathy in the evolution of various animal species. Holding as he does that the evidence for telepathy is "overwhelming," he speculates that through it "a psychic pool of experience would be shared subconsciously by all members of a species." Individ-

> ual "minds" would appear and disappear, but "the psychic stream of a shared behavior pattern" would flow "parallel to the flow of the physical DNA material." Elsewhere he speaks of a "group behaviour plan" which operates through "organic selection" to change or modify the "course of evolution: working through selection acting on the gene complex." He terms it a "wedding of the ideas of Darwin and Mendel on the one hand and of Lamarck and Samuel Butler on the other!" The plan in the "group mind" through indirection "*selects* those gene complexes presenting (in development) its best expression."

Whatever the accuracy of these speculations, the introduction of so influential a psychic factor to the processes of evolutionary development should help to open the way to recognition of occult doctrines such as those given by H.P.B. on page 732 of Vol. II of *The Secret Doctrine*.

A Solid Reality

A similar weakening of materialistic or mechanistic assumption is shown by Prof. Sibley's own uninhibited speculations in a concluding paragraph:

> Can mind be adequately conceived as merely "individualized," somewhat as we conceive bodies? As many have suggested (including the late Carl Jung), there may be a kind of group mind or "collective unconscious" which all of us, as individuals, can sometimes tap and through which we can communicate with one another. Certain of the mystics seem to suggest something like this; and even physics tells us that we are immersed in an ocean of electromagnetic fields, neutrons, cosmic rays, and what have you. The group mind may be the basis of both communication and community. "Individuality" is also "real" but must be seen in relation to this collective psychic reality. And that reality is at least as much a solid part of the universe as our individualized material selves with their sensory mechanisms for communication.

Here, again, the speculative freedom seems a sign of good intellectual health which should help to generate a field of acceptability for the invisible psychic, manasic, and spiritual links among all human beings. But in such discussions what is perhaps most evident to the Theosophical student is the need for the conception of the Monads, as principles of individuality and continuity. The Theosophic teaching on this subject, or even the Leibnizian doctrine, would give substantial metaphysical order and meaning to the ideas introduced by Prof. Sibley.

Executions Spread Violence

In the *Christian Science Monitor* for last Dec. 8, Roger N. Johnson, a teacher of psychology at Ramapo College (New Jersey), writes perceptively about the recent Supreme Court decision authorizing capital punishment. Like some others, he finds it "an ironic coincidence that at the same time the U.S. Supreme Court was paving the way for executions, Canada's House of Commons voted to abolish capital punishment for all civilian crimes." The chief point made by this observer is that capital punishment, ostensibly meant to reduce crimes of violence, may actually have an opposite effect. He says:

> One important factor which is often overlooked in this highly emotional controversy is the psychological impact on the general population. We know that in fact violence does breed more violence, and very often the aftermath of a sensational crime is an attempt to repeat it somewhere else. Social scientists have now gathered mountains of evidence on social learning and modeling behavior, and it is reckless to ignore the brutalizing consequences of waves of gassings, hangings, electrocutions, and shootings. The effect on millions who are already disturbed or highly impressionable is unpredictable, and the rest may only become more jaded and insensitive to human suffering.

Angry Passions Live On

It seems well to add here the remarks of William Q. Judge on this subject. Writing in the *Path* (an article reprinted in THEOSOPHY 3: 568), he points out that all modes of execution are violent, and that for the student of Theosophy "the term *violent* as applied to death must mean more than it does to those who do not hold theosophical views." For us, he says, the violence of execution does not stop with the death of its victim, for the reason that such persons are not really "dead," but "remain with us as unseen criminals, able to do harm to the living and to cause damage to the whole of society." He continues, explaining:

> . . . the poor criminal has not come to the natural end of his life. His astral body is not ready to separate from his physical body, nor is the vital, nervous energy ready to leave.
> . . . he is merely dazed for a time, after which he wakes up in the atmosphere of the earth, fully a sentient living being save for the body. He sees the people, he sees and feels again the pursuit of him by the law. His passions are alive. He has become a raging fire, a mass of hate; the victim of his fellows and of his own crime. . . .

Source of Psychic Infection

If we now remember that his state of mind was made worse by his trial and execution, we can see that he has become a menace to the living. Even if he be not so bad and full of revenge as said, he is himself the repository of his own deeds; he carries with him into the astral realm surrounding us the pictures of his crimes, and these are ever living creatures, as it were. In any case he is dangerous. Floating as he does in the very realm in which our mind and senses operate, he is forever coming into contact with the mind and senses of the living. More people than we suspect are nervous and sensitive. If these sensitives are touched by this invisible criminal they have injected into them at once the pictures of his crime and punishment, the vibrations from his hate, malice and revenge. Like creates like, and thus these vibrations create their like. Many a person has been impelled by some unknown force to commit crime; and that force came from such an inhabitant of our sphere.

And even with those not called "sensitive" these floating criminals have an effect, arousing evil thoughts where any basis for such exist in those individuals. We cannot argue away the immense force of hate, revenge, fear, vanity, all combined. . . . The Theosophist who believes in the multiple nature of man and in the complexity of his inner nature, and knows that that is governed by law and not by mere chance or by the fancy of those who prate of the need for protecting society when they do not know the right way to do it, relying only on the punitive and retaliatory Mosaic law—will oppose capital punishment. He sees it is unjust to the living, a danger to the state, and that it allows no chance whatever for any reformation of the criminal.

Repetition of Condemned Acts

This Theosophical "psychoanalysis" of the effects of capital punishment adds considerable force to arguments of the *Monitor* writer, who concludes:

One of the greatest failings of the American ethos in recent years is the assumption that the solution to violence is more violence. A society which embraces and becomes an active participant in acts of violence is undermining important, civilized values.

Many years ago Dostoevski remarked that a society can be judged by the humanity it shows its outcasts. Are we to engage in the same behavior we condemn in them? Who can benefit from the taking of human life, and who will rejoice when the corpses are carried away? Each small step toward capital punishment is a giant leap backward for mankind.

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